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The Chinese Boycott.

The report that President ROOSEVELT has directed Minister ROCKHILL to call the attention of the Chinese Government to Article 15 of the Tientsin Treaty of 1858, and to inform China that the United States will insist on the full observance of the provisions of that article, is entirely credible.

That part of Article 15 which concerns the unrestricted importation into China by American citizens residing in the open ports of all merchandise not prohibited by Chinese law is as follows:

"At each of the ports open to commerce, citizens of the United States shall be permitted to import from abroad and sell, purchase and export all merchandise of which the importation and exportaion is not prohibited by the laws of the Empire."

The provision is yet in force. Nothing in the later conventions with China annuls, modifies or supersedes it.

But the exact significance of an assertion through our State Department of our rights under Article 15 of the Treaty of 1858 seems to be misunder-Post of this city, for example, in commenting last night upon the reported instructions to Mr. RockHILL, remarked:

"Appeal to our treaty rights as against the Chinese boycott has been made by the Administration, but it can come to nothing. Guarantees in our treaty with China that our merchants shall he permitted to 'sell' in each of the ports open to commerce cannot carry with them any correlative obligation on the part of the Chinese to buy."

This is a muddled interpretation of the purpose of the Administration. It is imputing folly to those charged with the protection of our treaty rights to represent them as capable of supposing that the right of Americans in China to import and sell non-prohibited goods puts upon the Chinese Government the responsibility of providing a market and finding purchasers for the imported wares.

The treaty right to import and sell, however, does impose upon the Chinese Government full responsibility for the continued free access of American goods to the Chinese market, whether conditions for sale in that market are good or bad. It is the plain duty of the Chinese authorities, in case of any interference with the landing of American goods, as a violent incident of the boycott, or by any other process, public or private, to secure to the American merchants their full enjoyment of the rights defined in Article 15, either as to the landing f goods or the sale of them, if pur chasers are found willing to buy.

There can be no doubt of this. The instructions to Minister RockHILL appear to have been prompted by reports from China of such intended interference with the landing of American goods at the open ports. The notification to the Chinese Government is specific, proper and reasonable, and will no doubt be heeded. It is a very different thing from demanding that Chinese merchants in China shall be forced to buy what they do not choose to buy. We hope our evening contemporary will note the important distinction.

The Tariff and the Cost of Building. At the recent annual meeting of the building and loan associations it was decided to petition Congress to repeal the tariff on building material. It was declared that such material is now 50 per cent. higher in price than it was eight years ago, when the Dingley bill was passed. Therefore the increase in price is due to the increased tariff rate. But the association was generous in charging only half of the increase to the tariff. It does not, however, merely ask that the status quo ante be restored. It does not ask modification, but repeal. Presumably this is done in a belief that it would result in reducing present cost by 40 or 50 per cent.

We are disposed to think these people on the wrong trail in their pursuit of material. While tin, lead, copper, lime, paint and various other substances enter into building operations and affect the cost of finished structures, the greater part of house construction, in both help and cost, appears in the items of wood, iron (or steel) and brick (or stone). No one of these items in its original state has value. Their value as building material comes from their treatment by human labor. The argument of these suppliants for tariff reduction presupposes a fixed value, which is subject to tariff influences, on sawed and dressed lumber, brick and hewn stone, structural iron, piping, nails and all the various articles used in building. It presupposes a certain value in the yard or in the mill, which is the same to-day as it was in 1896, and assumes that the increase in selling price is represented by the advantage accruing to dealers through the operation of the tariff. This is not quite in accordance with the facts.

The trouble appears in a faulty diagnosis. A wider and deeper investigation would show that all except a small fraction of the increase in the cost of building has gone, in the form of increased wages, into the pockets of scores of thousands of wage earning home builders. The corpenter and the bricklayer have had their share. So have the logger in the woods, the river driver. the men in the lumber mill, the brickyard

building material is not represented either by the intrinsic value of the raw material or by the profits of tariff protected dealers. The tariff which these people hold responsible for the increased cost of building is doubtless the prime cause of the establishment of wage rates in this country which make it possible for them to build at all.

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Coincident high wages and low prices are impossible. Wage rates and not dealers' profits regulate prices. If the house is to be cheaply built, the table cheaply supplied and the back cheaply clothed there must be a shrinkage in wage rates all along the line. The butcher, the baker and the candlestick maker all want to build as cheaply as possible. But the reduction in the cost of their homes will come out of the pockets of logger and carpenter, brickmolder and bricklayer, quarryman and stonecutter. If the wages of these are cut to enable the other group to build more cheaply, the others in their turn will suffer from curtailed trade following the wage reduction.

Compared with many previous periods building is to-day very expensive. But the fact that the people of this country spend about \$2,000,000,000 a year for new buildings is a fair argument that they have the money with which to build. The cash receipts of the building and loan associations of the country are reported for last year as exceeding \$400,000,000. A considerable part of this is represented by the earnings of men whose income, directly or indirectly, depends to a large extent upon industries which would be affected by a reduction in the cost of iron, wood and stone. If these can find some way by which they can eat their cake and have it at the same time a waiting world will rejoice to learn the details of the process.

Mr. Goldwin Smith and the Church. A very earnest correspondent asks to-day, "Why is not Mr. GOLDWIN SMITH a churchman?" He answers his own stood in some quarters. The Evening | question by saying that that distinguished gentleman has every qualification of character and in the conduct of his life for admission to the church, and that prominent Episcopal clergymen whom he names and many others would not "say no to his application for church membership."

That is undoubtedly true; but Mr. GOLDWIN SMITH, it may be assumed, is already a nominal member of the Church of England, or, at least, was baptized and confirmed in that Church. He is a Fellow of Oxford, where, as a student, he won extraordinary honors in scholarship. From 1858 to 1866 he was Regius Professor of Modern History there, and before had served on two commissions on the state of the university. The religious tone of Oxford is pronounced, and, more especially at that time, it has been passionate, and it is distinctively Anglican.

The Oxford or Tractarian movement for the revival of early doctrines and practises of the Anglican Church, the movement which gave impetus to Ritualism as it is now described was in full sween in the youth of Mr GOLDWIN SMITH, and he was associated with its leaders, though he seems himself to have taken no direct part in it. A man of a character so profoundly religious as his, however, could not have lived in the midst of that heated religious discussion without being affected by it. Two years before Mr. GOLDWIN SMITH was elected a Fellow of University College JOHN HENRY NEWMAN, who had been a leader in the Oxford movement, went over to the Church of Rome, in which he became a

Cardinal in 1879. It will be seen, therefore, that Mr. GOLDWIN SMITH needs no instruction concerning the tone, the doctrine or the practise of the Anglican Church-no more than he needed to be informed as to the character of the dogma of the Immaculate Conception, proclaimed in 1854, as some of our Roman Catholic correspondents assumed not long ago. He is a student of modern history and a distinguished authority on it, and no religious movement of importance could take place in his time without his understanding it thoroughly and regarding

it with deep philosophic interest. Our correspondent who so kindly and liberally invites Mr. GOLDWIN SMITH to membership in the Episcopal Church really begs the question which that gentleman has raised in his letters to THE Sun on religious matters. "Churchman" says that practically his "unbelief would not keep him out of the Church" because "most churches" have "safely outlived the period of medievalism" and "have advanced much further in reasonableness than those who stand outside are aware." The question which seems to trouble Mr. GOLDWIN SMITH, however, is whether loyalty to the truth is the cause of increased cost of building compatible with the formal profession of a faith in dogmas which conflict with truth as he sees it. Probably, as our correspondent asserts, many of the clergy would readily admit him to church fellowship with them; but could they do it consistently when he rejects

the faith of their church? That is, the church does not exclude Mr. GOLDWIN SMITH, but his own conscience, his devotion to the truth as it

Undoubtedly there are many of the

appears to him, performs that function.

clergy who are in substantial agreement with him in refusing belief in the miracles on which Christianity is founded. Like him they believe that, instead of there having been a Fall of Man, mankind has risen from savagery to civilization, and that consequently, as Mr. GOLDWIN SMITH said in THE SUN last Sunday, "there could have been no room for the Incarnation and the Atonement." The clergy, however, as he said further, "unfortunately for us all, are fettered by ordination tests." The creed to which they subscribed makes belief in those dogmas the very pivot of their eligibility to be Christian teachers. Either they must accept them without reservations or they are in a

false position. That, as we understand it, is substantially the argument of Mr. Goldwin SMITH. His self-respect compels him to sail under his true colors, and he regrets that the clergy who agree with and the stone quarry. The cost of him in his done are restrained by their

ordination vows from doing the same; though he makes no accusations of culpable inconsistency against them, knowing that they are in a difficult position. Like our correspondent of to-day, they recognize that the church is a necessary organization of the goodness of society in opposition to "the forces of evil in the world," and, with him, they hold dogmatic theology to be of slight account as compared with the spirit of Christianity; and, therefore, look on Mr. GOLDWIN SMITH as "just as much a Christian as many of the ministers who are worrying about his attitude toward Christianity." They hold that a man is sufficiently a Christian if he gives reverence and admiration to the moral precepts and ideal of JESUS and governs his conduct in accordance with them, even if he is unable to bow down in faith to the system of dogmatio theology erected over them.

Isaac Hayne Smith and the Great American People.

It is anybody's privilege and everybody's right to address "the great American people," which is used to hearing,

rejecting and forgetting addresses. Therefore the Hon. ISAAC HAYNE SMITH, now or formerly a member of the North Carolina Legislature, is within his Constitutional rights, does his pleasure and his duty, as he sees it, in sending a letter to "the great American people. Doubtless Mr. SMITH has thoughts of great value, worthy cogitations. To suppress them might be bad for his health and defraud the world of precious gifts which it needs in its business.

Speaking of gifts, this is one of the brainbeats which the Hon. ISAAC HAYNE SMITH sends to vibrate through the universe:

"When GoD caused by divine Providence John D. ROCKETELLER to be born into this world of misery and sin, it was then He blessed you and I."

This is an appreciative spirit. Here are soft words that should be balm for the much buffeted philanthropist. It is clear that Mr. SMITH is a deserving institution. He should be endowed adequately. He should sit at his ease in the chair of grammar and rhetoric. Both as a thinker and a stylist he stirs interest and invites applause.

It is a keen regret to have to differ with such a man, but we cannot subscribe to this assertion of his: "When at eve we retire as Americans in sweet

The best of friends must part. At this

point there must be separation between him and we, so to speak. Americans don't "retire." They go to bed. In this part of the country they don't go to bed at eve. They sit up later; sometimes beyond the critical hour technically called "the shank of the evening."

Finally, in these nights and mornings of intolerable breathless mugginess. "sweet repose" is bitterer than gall. The Hon. ISAAC HAYNE SMITH has leave to

'Race Suicide" or Race Deteriora-

The question of "race suicide" raised by Mr. ROOSEVELT has received little serious scientific attention, for that attention is occupied rather with the problem of race deterioration. The report of investigations made

by a physician in the service of our Department into the physica condition of children of the public schools, summarized by us on Wednesday, is of portentous significance. Out of about 14,000 children examined by Dr. HERMAN BIGGS more than 6,000 were defective in health; in other words, they were physically below the standard of the normal bodily condition requisite for the duties of life and for the propagation of the strength of the race. Dr. Biggs reports 6,294, or nearly a half of these children, as "requiring medical

attention." Similar medical investigations have been made in England, and the result is that in Parliament and among the people there is now much anxious discussion of the race deterioration suggested by them. Two years ago Sir John Gorst described as "shocking," as "perfectly appalling," the result of a test examination of the Edinburgh school children. It disclosed the fact that "70 odd per cent. of them were actually diseased." In the same year the medical officer of the London School Board reported similar results of his examinations. "There are so many feeble minded children that special classes have been opened for them in sixty-one centers." These did not include imbeciles distinctively and lunatics, of whom 126 out of 455 examined were found to be in need of restraint. The number of persons in England and Wales classed as insane was 110,000 in that year; but "the large class on the borderland" of insanity and "unable to carry out the imperative duties of life when left to their own resources" could only be estimated, and the "modest estimate" of a distinguished

medical authority was 100,000. The results of the medical examinations of young men who volunteered for the Boer war, however, had the most influence in starting the present discussion regarding the deterioration of the English race. For example, Mr. ARNOLD WHITE reports that at Manchester 8,000 out of 11,000 were found to be "physically unfit to carry a rifle or to undergo the fatigue of discipline; and even of the 3,000 accepted only 1,200 had the muscular power and chest measurement required by the military

authorities." Of course, unfavorable conditions of life, crowding, insufficient nutrition and employments which prevented proper physical development are largely responsible for such results. But, also, medical and surgical and sanitary science is now saving vast numbers of weak and defective lives which formerly were weeded out of the community.

The percentage of deaths of children under 5 years of age has been reduced greatly. Buds which would once have fallen off the tree in decay are saved; but the persistence and propagation of these defectives burden society.

What shall be the remedy? Left to itself, nature, under the Darwinian law,

fitteet to survive. The pagan Greeks applied that law artificially to human beings. For generations, as a writer in the Westminster Review reminds us, they "suppressed the congenital idiot, the deformed, and, in fact, those who in infancy gave no promise of being able to take an adequate part in life," "and consequently formed a splendid, intellectual, handsome, clever race, to whom modern civilization and culture owe so much." Christianity and all civilized modern sentiment of course forbid the revival of any such method of perfecting the human race. The great effort of modern science and modern humanity is to save the weak and de-

fective. The remedy proposed by the Westmineter writer is for the State to "assume the duties of parentage" when these are neglected or cannot be rightfully performed, for the benefit of the whole community. So radical a plan may be congruous with the spirit of that radical magazine, but it would involve a tyrannical socialistic organization of the State which would be far worse than the evil it was devised to remedy.

Incidentally, however, he presents some facts worthy of consideration. Instead of the form of "race suicide" about which Mr. ROOSEVELT is so fond of talking, he fears rather the form which consists in the propagation of the undesirable elements of the community. As he says, improvident marriages are most frequent among the people least qualified to rear their progeny in a way to make them valuable members of society. Then the doctor and the sanitarian step in to save these weak lives, with the results indicated in the medical examinations to which we have referred.

In England this subject of Frace deterioration." as we have said, is now a foremost subject of anxious discussion, and as this country increases in population, more particularly in such crowded communities as New York, it must eventually receive like consideration.

Under the Palmetto Tree.

They are investigating the Hon. BEN-TAMIN RYAN TILLMAN'S most illustrious idea and institution, the South Carolina liquor dispensary. It appears from the testimony, much of which, however, would not be competent in a court, that jobs in the dispensary at Spartanburg have gone to the highest bidder; that money has been paid to a newspaper and that employees have accepted presents from whisky manufacturers.

In some of the testimony there is a certain cynical geniality, if the phrase may be allowed. One witness repeated the conversation of a whisky house salesman, also a member of the county board of control, who said that in Charleston he "sold more to blind tigers than dispensers; had sold to twelve blind tiger people and had the privilege of cursing out one dispenser" as follows:

"He said he went to some dispenser there in Charleston, a big, fleshy fellow, and asked him to buy some whisky from the house he was representing, and the dispenser asked him what there was in it for him, and he told him not a cent; he wasn't one of them kind that had to pay a dispenser anything to buy his whisky. He said he had a friend on the State board who would put them out of business if they did not buy it, and said the next morning—that night that fellow come to his room at the hotel and waked him upbed-and gave him the biggest order he had ever received from any dispenser."

This anecdote teaches us the value of friendship. Another is a bit of Palmetto interior genre. A dispensary clerk admitted that his boss received complimentary cases of whisky, but insisted that he drank most of it and gave some of it away. The investigators were trying to prove that he put the surplus on the shelves and sold it. Yet they let the clerk paint this picture of comfort and repose in the shade of the Palmetto tree:

"O Does Mr ---- drink very much?

"A. Well, he likes a toddy every day, "Q. Don't he like it several times a day?

" A. Well, I guess he does.

"Q. Is it not a fact that he very frequently gets under the influence of whisky in his dispensary? "A. No. sir. I never did see him. . "O. Hasn't he got a big chair back there that

"A. He has got a chair, but I never did see him under the influence of whisky. "Q. You have seen him up there asleep, haven't

" A. Yes, sir."

he gets in and sleeps it off?

It was the dispenser's duty to satisfy himself every day that the goods had not been tampered with or adulterated. If he patronized home industries he showed thereby his confidence in their soundness and his generous concern for the public. The whisky put him to sleep. It did not urge him to violence. It made for peace. He is rather "vindicated" than "impugned."

If the Hon. BOURKE COCKRAN has been anatched like a brand from the smoldering fires of Anti-Imperialism by the expert hand of Mr. TAFT, why is there not hope for Senator PATTERSON of Colorado?

PATTERSON, too, is a member of the personally conducted expedition to Manila, according to the official list of that distinguished party.

Scattered are the clouds that lowered mon the Hon. STEPHEN BENTON ELKINS. His term as a Senator in Congress from West Virginia ends March 8, 1907. Terrible tales of Republican revolt against him were published. The Hon. REESE BLIZZARD, & name unmusical to the Volscians' cars, was to blow against him. The Hon. C. F. TETER. who was not nominated for Governor by the Republicans last fall, and other powers were banded together to defeat Mr. El-KINS and give his heritage to Mr. BLIZZARD. Now peace smiles among the mountains. BLIZZARD is milder than a zephyr. TETER and the other powers have demobilized. Certain all important questions of Federal patronage have been settled in a manner satisfactory to the revolutionists. Everything is lovely in West Virginia.

The Hon. EDWARD WARD CARMACK proposes to the Hon. BOB TAYLOR "a joint discussion in not less than sixty counties." The subject will be, in effect, "Is CARMACK or BOB TAYLOR the better man to be a Sena-tor from Tennessee?" We advise Mr. CARMACK to keep away from joint discussion: With his fiddle, his stories and his welkin tearing eloquence Bob TAYLOR settles the matter by allowing only the overcrows all discussion, and Mr. Can-

MACK is rather a percussionist than a de-

We sincerely hope that the report that the cruiser Galveston has been detailed to convey Prof. HOLLANDER on his mission is an error. It were better to think that his return to his work in Santo Domingo merely coincides with her routine despatch to West Indian waters, and that for an economy of his time he goes aboard her as a passenger to ports of infrequent steamer communication. There is an element of the repulsive in the idea that a special commissioner of the United States, armed with police powers and traveling on a warship, is to invade the ports of a country with which we are at peace.

JOHN ALDEN'S CLAN. A Protest Against a Pellew Pilgrim's Alliterative Burst.

To THE EDITOR OF THE SUM-Ser! If John Alden had not spoken for himself some eight generations ago I should not be writing this letter of mild protest. I know, of course, that we descendants of John Alden are some pumpkins, but I did not know that we held a family caucus every year, primarily to giorify ourselves, but incidentally to forebode evil to our country and lambaste our neighbors.

It seems that during our recent reusion in Boston (which I did not attend owing to the unexpected circumstance of not being invited, as John Phoenix would say) Judge George D. Alden of New York, with alliteration's artiul aid, declared that the glitter and glamour begotten by gold, graft and greed were sowing the assets of rottenness in our greed were sowing the seeds of rotten social fiber. "The crying need of the hour, "says George D., "is the return to the Pilgrim conscience." Not on your life! The Pilgrim conscience was dour and sour and metaphysical and uncomfortable. There is more real conscience, more love and toler-ance and charity, in the world to-day than ever

before. There has never been a time in history when a dollar could be so easily earned and buy so much. The glitter and glamour of which George D. complains are as a farthing candle compared with the sun dazzle of olden times. Even so, our glitter and glamour are monopolized by women and snobs, whose monkey dinners and monkey shines are more absurd than dangerous. There are few rich snobs. Your genuinely rich man does not go in for glitter and glamour. Both he and his

Would George D. set limits to man's acquisitivehose, whether of money, fame or knowledge? Money is power, but so is knowledge. I am no more afraid of a rich man than I am of a wise man, and I do not envy him half so much. I admit that when the laws are deviced to recognize wealth. when the laws are devised to perpetuate wealth in families, by primogeniture and entail, riches may be a menace to the State, not so much on ac-count of the individual who inherits the wealth as on account of the laws which prevent him from disposing of it according to his will. Our Govern-ment can never be endangered by the trusts, where as the trusts are in perpetual danger from the

But talk about betrayals of trust! Was there ever a more flagrant violation of trust than John Alden's betrayal of Miles Standish? His friend had placed his heart in the keeping of John Alden to offer to a woman, and on the faintest, daintiest intimation he substitutes his own! I have long since forgiven my ancestor the crime which made him such, but I am not bragging about his chief

daim to distinction.

Cousin George should remember that no prophet of evil was ever chartered by the Almighty, that from Ezekiel down the croakers have been dumfounded. All goodness did not die with the Pilgrims, but a lot of evil did.

So George D. Alden, he Should not be so proud of his pedigree. NEW YORK, Aug. 12. H. D. E.

AT THE ZIONIST CONGRESS.

Lively Time When the Uganda Project Was Rejected. letter from Basel to the American Hebrew

In the early afternoon we met. Dr. Nordau announced that the galleries had been closed owing to the demonstrations by occupants the night before. The galleries had been assigned to visitors and non-delegates, delegates only being admitted on the floor of the hall. The doctor then stated that the actions committee had that morning resolved to be loyal to the Basel platform, long ago formally adopted, to work for "a legally as-aured home in Palestine and neighboring district." thereupon introduced a resolution thanking the British Government for its generous offer, but regretting that the offer could not be accepted. It was put to the meeting and carried amid cheers and waving of handkerchiefs. It was announced carried. Whereupon Mr. Zangwill, his face pale with excitement, mounted the tribune and spoke at the resolution. He was told the resolutions were carried without contradiction. He be-trayed regrettable anger, with little respect for the president's office, age or condition of health, and declared he would brand him as a traitor. I am afraid Mr. Zangwill has lost most of the few friends

Strange to say, while those who voted for the resolution gave way to scenes wherein pent-up excitement found expression even in embraces, those who were defeated, outside of Mr. Zangwill, took it more calmly than was expected. violent had been excluded from the hall. Good humor returned, and in the later afternoon ses-sion, when Mr. Greenberg, the real father of the Uganda project, manfully accepted the adverse vote and declared he still remained loyal to Zionism, he received the ovation he deserv

I stopped this letter in order to follow his speech closely. The echoes of the cheering have hardly H. PEREIRA MENDES.

TO THE EDITOR OF THE SUN-Sir: The article in to-day's Sun giving the experience of Mis who was insulted by a Broadway surface car con-ductor, relates but one of many cases that occur dally in New York. "A dollar a word" would appear to be dirt cheap for such language as " hell are you?" addressed to any passenger, and the Judge who fined this contemptible blather-skite, it seems to me. falled to send home a telling blow when he had the opportunity.

I would suggest that you assign an ordinary looking woman reporter to the task of getting polite information from the conductor of almost any surface line in New York city. She will find, if she meets with the usual result, a disposition to get her fare with a rush and a scowl, and wo be unto her if she should be bold enough to ask for the slightest information. New York traction employees are undoubtedly the victims of too long rs and too little remuneration, but it does no gain them sympathy or help to vent their spleen on passengers, especially women, who have the right to ask reasonable questions and obtain re-

spectful replies.

It would be well to agitate this question courteous attention if it cannot be obtained otherwise, before some indignant victim mauls the life out of one of these human snapping turtles and gets jailed for it. NEW YORK, Aug. 11

Why Railroad Construction Lags in Texas. From the Railway Review and Engineering.

It has been a source of wonder to some people why railroad development in Texas does not pro-ceed with greater rapidity. It is conceded that the litions favoring such development exist no-State, but if those to whom this supposed lack of raliroad enterprise seems unwise will follow the records of the Texas Legislature and the Texas Railroad Commission they will not long be left in ignorance as to the reasons therefor.

Few of the roads in Texas are able to go through the year without a deficit, and yet the railroad n has this year ordered a flat re of five cents per hundred pounds on nearly all the cotton moved in the State; and this commodity

This is only a sample of the hindrances which that with such a disposition manifest on the part of the commission to prevent railroads from earning reasonable revenues no extensive construction is cing contemplated.

A Good Mixer. Johnny-Pa, what is a good mixer? Pa-A man who can mingle the mint of the mon-eyed classes, the ice of the indifferent and the whicky of the majority into one grand julep.

Fair Play.

Rev. Thirdly-De you object to the President's Rev. Fourthly-No, but I think he ought to let us try being President.

Suspicious. Friend-Don't you want your name on History's

Milliomire--What will it cost and what -- ill she

FENCES AROUND THE MASAI.

Twenty-four years ago a missionary in East Africa wrote that a half century might slapse before the country between Mount Kilimaniaro and Victoria Nyanza was explored. The Masai nomads, herders and warriors, permitted no intrusion on their wide plains. Native traders dared not cross the Masai country, and no explorer would be reckless enough to enter it.

No news of the past year has been more

significant of the stupendous changes occurring in Africa than the cablegram the other day announcing that all the Masal, the most famous of tropical African peoples, will soon be living on reservations like the Indian wards of our country. The chiefs and their people have given their consent. They have signed a treaty with the British in which are defined the boundsries of two large reservations, one in the northern and the other in the southern part of Massiland. They have agreed to remove to these reserves with their cattle, to be governed by two British administrators who, with their constabulary, are to preserve order and keep out intruders. The British Government has agreed to maintain schools, give instruction in agriculture and supply farming implements.

This is the first time that the reservation system has been introduced in tropical Africa. Something like it has been established in Basutoland, South Africa, where most of the natives are nominally Christians and only a few white men, chiefly missionaries and teachers, are permitted to reside. By confining the Masai to reservations a vast area of grassy plains, where millions of cattle may thrive, and some small districts of agricultural highland, fit for European settlement, will be opened

to British enterprise. No one would have dreamed twenty years ago that this was to be the future of the proud and formidable Masai. They are not negroes, and for centuries they have kept their race practically pure. They are of Semitic origin, and ages ago they probably fought their way from Arabia or some neighboring part of Asia through the African tribes to their present habitat. They are stalwart and handsome physically, with long and narrow faces, superb carriage and haughty bearing, the result, perhaps, of their invariable success in war with the tribes bordering their land. Leading the life of herdsmen and warriors, they have excelled in both pursuits. They have looked upon freedom as the greatest blessing and have never owned a slave.

Two Masai were recently in the employ of the German zoologist Schillings, and when they went with him to the coast to receive their pay in rupees for fifteen months service, they used the money to buy the freedom of a middle-aged woman living near Mombasa, a member of their own clan of the Masai. "No Masai," they said, should ever be a slave."

One of the most brilliant achievements of African explorers was the crossing of Masailand by Joseph Thomson in 1884. He was the first to describe those boundless plains teeming with game and cattle, the Great Rift Valley and the towering highlands beyond where white men are settling. He won his way by infinite tact and resource. He had fireworks, he was skilled in sleight of hand, and, most wonderful of all, he could take out his teeth and put them back again! The most remarkable magicians the Masai ever saw had never done this. They let him pass because he was

a great wonder worker and a good fellow. But it was the rifle of the white pioneers that finally opened their country. Their spears were no match for the weapon that could kill a man a mile away. They had met the first intruders whom they could not conquer; and close behind the white man came a cattle plague they had never heard of before. Rinderpest wiped out nearly all of their herds, their only food resource. They had never tilled the soil, and now they perished by tens of thousands. It is believed that about 100,000 of them are still alive, but they are broken and humbled in spirit, and are turning to agriculture, for they will never again place their sole dependence upon cattle.

They are born children of the steppe, and there they will remain. Schillings tells of a Masai who walked one day up to a nest of bees, thrust his naked arm into it and brought out piece after piece of yellow honeycomb, which he distributed among the white man's carriers.

"Why did the bees not sting you?" the astonished porters asked.

"Your work is to carry loads," he answered. "But my home is the steppe, and it is mine to enjoy all I find in it. The bees sting you, but they love me. Many men, including some of the lead-

ing German travelers, have made a careful study of the Masai in the past few years, and few of the tribes of Africa have so many friends to-day among the writers on that continent as this interesting people, who were so dreaded only a few years ago that their country remained unknown long after every other route to the great central lakes had been explored. The most authoritative work on them is "Die Masai," written by Mr. Merkes and rublished in Germany last year. After losing nearly all that was of value to them as property, they have finally relinquished. apparently without much regret, the greater part of the land where they were once supreme. But in spite of the shortcomings which they have in common with other barbarous peoples, they have the good opinion and friendship of those who know them best.

"If I were not myself," wrote an official in German East Africa, early this year, "I should like to be a Masai of the older time before their afflictions of recent years. It is hoped that the Masai may prosper under the new conditions and justify the expectation that they will attain a considerable degree of development in the new role of farmers attached to the soil they till.

The Spread of a Rumor.

From the St. Albans Dally Messenger Yesterday the story was in circulation all through that a great skyscraper in New York city had collapsed and three hundred people had lost their lives in the ruins. The Messenger was told over and over again about this report on the streets in this city and was even telegraphed about it from ouse's Point, but last night this paper to readers the real facts in the case, which concerned a very serious accident, to be sure, but not the collapse of a skyscraper in New York city, but a part of a dry goods store in Albany, with a death list probably not exceeding thirty.

The House on the Hill. They are all gone away.

The House is shut and still,
There is nothing more to say.

Through broken walls and gray
The winds blow bleak and shrill
They are all gone away. Nor is there one to-day
To speak them good or
There is nothing more to

Why is it then we stray Around that sunken sill? They are all gone away. And our poor fancy-play
For them is wasted skill:
There is nothing more to say. There is ruin and decay
In the House on the Hill
They are all gone away.
There is nothing more to say

MR. GOLDWIN SMITH A CHRIS.

His Rightful Place in a Church Which

Really Expresses Christianity. TO THE EDITOR OF THE SUN-Sir: Why is not Mr. Goldwin Smith a churchman? The answer is easy. Because he does not go to church. Or, if he does, because he selects a church where theology is preached instead

of Christianity. Not believing in the Mosaic story of creation and the blood atonement, Mr. Goldwin Smith thinks he does not belong among church people. But he does. He is just as much a Christian as many of the ministers who are worrying about his "attitude toward Christianity," and, whether he knows it or not, he

belongs in a pew every Sunday.

I have no acquaintance with Mr. Goldwin Smith beyond that conveyed through his writings—generally and justly held to be a pretty sound basis for estimating a man's position. I repeat, therefore, that Mr. Gold-win Smith is, in the widest sense of the word (not the fullest), a Christian and ought to be a churchman. Most churches, having safely outlived the period of medievalism through which they all had necessarily to pass, would admit him. Some would not. So much the worse for them. He is a Christian because: (1) He accepts the Sermon on the Mount the crux of Christ's law (not Paul's theology nor Dean Farrar's apologetics, but the law of kindness, patience, justice, mercy and self-sacrifice—therefore Christianity). (2) He keeps the Ten Commandments (that is, as well as most of us do who pay

pew rent).

And that is all there is to it. No church has any right to go further. That much granted, the cross of baptism and the hand fellowship should follow, if demanded And in most cases they would. We advise Mr. Smith to try the experiment. Let him take to any broadminded minister his conduct of life, his belief in the moral law. his reverence for his reason, his respect for right doing and thinking as stimulated by the words of the Founder of Christianity, and plainly state his case. Let him rehearse the articles of his unbelief and see if they will keep him out. Let him say: "I do no believe in any once-for-all inspired revels tion; I do not believe in the fall of man myth I do not believe the world was created out of nothing in six days; I do not believe in the infallibility of a church or a book; I do not believe in the survival from paganism known as the blood-was-shed-for-me doctrine; I do

not believe in the miracles."

This much stated, let him present the articles of his faith. "I believe, with Herbert Spencer, in an 'eternal energy from whom all things proceed': I believe in human responsibility; I believe reverently in the disveries of science and that through them and through the human heart we may reach God: I believe in a divine plan known as natural law: I believe in the brotherhood of man; I believe in the church chiefly because she has outlasted the men who have preached and the people who have practised; I believe in the pursuit of truth, justice, love and mercy, and I believe in Jesus Christ as the greatest exponent of those virtues that the

world has ever known."

Let Mr. Goldwin Smith take these statements, if they represent in a general way his belief, to Dr. Huntington, Dr. Greer, Dr. Jefferson, or a dozen other ministers in New York, and see if they would say no to his application for church membership. There was no such bar to the same set of propositions as presented by the writer to a clergyman in the West. The answer was made that Christianity consists in being and doing rather than in believing; that the church asks the spirit of reverence to God and of service to man, rather than a strict interpretation of dogma, as a basis for fellowship. It asks a belief in Jesus Christ rather than a belief in what many writers (most of them ardent disputants) have said about Him. It was explained further that what the church does most justly require is the ordered life and the receptive spirit. (That it very often gets neither in its members had no bearing on that occasion, nor has it in this.)

The truth is that the churches have advanced much further in reasonableness than those who stand outside are aware. Theology—or, if you please, plain Christianity—has made the same strides forward that other things have. Medicine has been completely reorganized in a lifetime; so has astronomy, mechanics, sociology. Whereas a century ago or less the church was the dogmatist, the doctrinaire, the bigot, now it is the scientist, the philosopher, who thinks he knows what the churchman thinks and does not know at all.

In 1850 the churchman scarcely knew what evolution meant; now he not only knows but applies it to Christianity, where indeed it belongs as much as to biology. Now it is the doctor, the engineer, the lawyer who read only one side of the question and keep the views they get from Hulley thirty vers ments, if they represent in a general way his ellef, to Dr. Huntington, Dr. Greer, Dr

evolution meant; now he not only knows but applies it to Christianity, where indeed it belongs as much as to biology. Now it is the doctor, the engineer, the lawyer who read only one side of the question and keep the views they got from Huxley thirty years ago, when religion and science were indeed at war as they never will be again. Ingersoll would have nothing but a straw man to beat about in the air if he lectured to-day. The spirit of investigation, of comparison, of analysis, is just as much in our best theological schools as it is in our best colleges. Religion is no more ladied out of a receptacle that holds once for all 'the faith delivered to the saints,' to souls who have nothing to do but take what is given them.

Revelation comes all ways at once nowadays to the reverent lover of God and man. Religion is education, it is progression; it is an intuitive and ever developing habit of seeing the best in others and imitating it ourselves; finally it is assimilation, little by little, as we learn like children to listen and to obey of the character, personality and ideals of Jesus of Nazareth.

Bellef? Oh, that comes years after; sometimes just as the eyes are about to close on this world. But are we to be kept out of fellowship—for that?—Let Mr. Goldwin Smith or any who are likeminded try.

There will be a lot of snswers—mental, if not printed—to this statement. Some of them to the effect that there are hundreds of churches and hundreds of ministers who would never admit any man on such grounds as I have submitted. There will be, others who quote from sermons to show that the blood atonement and the fall of man are preached from hundreds of pulpits all over the United States. And both the contestants will be right. These sermons and these preachers do not, however, represent the church in its advanced thinking, and as such do not count for discerning minds, any more than the schools count that teach that the earth is flat, and prove it too. According to the Outlook there are such in some of the southern

what they need is more thinkers and workers and fewer exhorters.

This is why Mr. Goldwin Smith ought to be a churchman. What a pity that he misses so much! Does he smile and say "Yes? Fellowship with superstition and narrowness in people and cowardice in clergy?" No, my dear sir! Not because the former are not to be found in the church, but because you don't belong with them. The fellowship you would find would be that of the finest minds of the century—strong, truth loving, truth telling (though the heavens fall); supremely honest in both thought and endeavor; wise, candid, analytical, reverent, far seeing and devoted (for the sake of Him who commanded) "Unto the least of these."

Such men the church holds, and it is her salvation. The church needs not so much a set of people who hold accepted doctrines and pay pew rent as men who love God with their minds; who ask everything, but always with the "will to believe," and who in the midst of this "naughty world" will hold up the hands of the men who are sworn to help and protect it. This is why Mr. Goldwin Bmith ought to be in the church.

DAYTON, O., Aug. 8. Churchman.

Raising More Wheat Up State.

From the Binghamton Press. in the wheat acreage of Broome county. The hir prices that the king of grains has brought have served to make Eastern farmers strive again to grow their own wheat. On many farms near ity small patches of wheat are being raised thi

the experiment another season. The time is now at hand when this country will in numbers and in consuming power. Our work men are able to buy white bread, where the laborer of Europe have to be content with black bread Every bushel of wheat this country can grow will e consumed at home and we shall be obliged now compelled to ask her to sell us high grad

if he will learn it. The old wheat fields of Broo Roga, Chenango, Cortland, Delaware and Che mung counties are now under grass for the most part. They have had a long rest from wheat pro duction. With judicious treatment they could be made to produce as much as before, and the profits uld be greater than those derived from the crops ow grown on many old time wheat farms